A SERMON PREACHED

At the Collegiat Church of S. PETER in *Weſtminſter*, on the 27 of *March*, being the Day of his MAJESTIES *Inauguration.*

By THOMAS FULLER, *B. D.*

LONDON,
Printed by *Will. Bently*, for *John Williams*
at the Crown in S. *Pauls* Church-yard.
Anno Dom. 1654.

To the Reader.

Sermons have their Dooms, partly according to the capacities, partly according to the affections of the hearers. Some ſaid of our Saviour, He is a good man. Others; Nay, but he deceiveth the people. *The bitter health which my Maſter began, is now come to me (the loweſt at his Table) to pledge. I am therefore enforced to print my poor pains, not to get applauſe, but to aſſert my Innocencie; and yet indeed he gaineth, that can ſave in this age. Read with judgement, cenſure with charity. As for thoſe who have unmercifully pre-ſentenced me, my revenge is in deſiring that they may be forgiven. I count their words ſpoken in paſſion, and (according to a Doctrine in this Sermon delivered) ſuch ſpeeches muſt be favourably interpreted. Mean time, let me ſay with* SAMUEL, God forbid that I ſhould ſin againſt the Lord in

ceasing to pray (*such an omission of Piety, were a commission of Prophaneness*) *for the blessed and happy agreement of the King and Parliament, and desire thee to joyn with me, whosoever shall read this weak work of*

Thine in Christ Jesus,

THOMAS FULLER.

A

SERMON

Preached at the Collegiat Church of St. *Peter* in *Weſtminſter*, on the 27 of *March*, being the day of his MAJESTIES *Inauguration*.

---

2 SAM. 19. 30.

Yea, Let him take all, foraſmuch as my Lord the King *is come again in peace unto his own Houſe.*

IT is as natural for malicious men to backbite, as for Dogs to bite, or Serpents to ſting; ſee this in *Ziba*, who raiſed a falſe report on his Maſter *Mephiboſheth*, and accuſed him to *David* (when he departed

from *Jeruſalem*) of no leſs then high Treaſon, as if in *Davids* abſence he affected the Kingdom for himſelf. Well was *Ziba* ſtudied in the Art of ſlandering, to charge home, and draw his Arrow to the head; for in hainous accuſations, when the wound is cured, the very ſcarre will kill, and though the innocence of the party accuſed may chance to clear the main debt, yet the arrerages of the ſuſpition will be enough to undo him: But I wonder not at *Ziba*'s accuſing *Mephiboſheth*, I wonder at *Davids* believing *Ziba*, at the firſt information, of a ſingle witneſs, and him a ſervant againſt his Maſter, without further proof, as hearing both parties, to proceed to cenſure and fine *Mephiboſheth* with the loſs of his lands, was a piece of unjuſt Juſtice, wherein *David* cannot be excuſed, much leſs defended. All that can be ſaid for him is this, that not *David*, but *Davids* diſtractions paſſed this ſentence, ſo that being in fear and fright, and flight, it can ſcarce be accounted his deliberate Act: once *he ſaid in his haſte all men are liars*, and now being on the ſpur in his ſpeed, he believes *Mephiboſheth* was a Traitor.

2. But

2. But it pleased Gods providence that in this Chapter the tide was turned, and *David* returned to *Jerusalem*, where *Mephibosheth* meeting him, was admitted to speak in his own behalf, and makes a plain and pithy Narration of the matter. Innocence hath so clear a complexion, that she needs no painting, and a good cause consisting in matter of fact, when it is plainly told, is sufficiently pleaded. He shews how that *violenta detentio* withheld him from attending on *David*, being no lack of his loyalty, but the lameness of his Legs, which might and should have been helpt, had not *Ziba* hindred it on purpose, in refusing to saddle his Ass: And thus having wrong'd his Master at home, he then traduced him abroad, transferring his own guile, to make it become the others guiltiness. Soon did *David* perceive his errour, and to make amends did order, That the lands should be held in Copartnership betwixt them; *Mephibosheth* have one moyety, and *Ziba* the other; *Why speakest thou any more of thy matters? I have said it, Thou and* Ziba *divide the lands.*

3. This

3. This did not ſatisfie *Mephiboſheth*, not becauſe it was too little, but becauſe it was too much: He now needs nothing, ſeeing his Sovereign is returned in ſafety: and therefore deſires that *Ziba* may have all, according to *Davids* former appointment; *Yea, let him take all.* This he did partly perchance to aſſert the honour of *David.* It ſhould never be ſaid, that *David* ſaid any thing, and it was not done; what grants he made, *Mephiboſheth* would make good, though with the loſs of his lands. It bears no proportion to the greatneſs of Princes, nor ſtands with the ſtatelineſs of States, to ſay and unſay, do and undo, order and diſorder again, whoſe firſt reſolutions are preſumed to be grounded on ſo good reaſon, they ſhall need no revocation. But chiefly he did it to ſhew the Hyperbole of his happineſs, & Tranſcendency of his joy, conceived at *Davids* ſafe return; joy which ſwel'd up him in full meaſure, *preſſed down, ſhaken together, and running over.* Yet leſt the leaſt drop of ſo precious a liquor as this was (being the ſpirits of loyalty diſtill'd) ſhould be ſpilt on the ground, let us gather it

it up with our best attention, and pour it in our hearts to practise it, as it flows from the Text, *Yea, let him take all,* &c.

4. The words contain a large Grant, and a just consideration moving thereunto; The large Grant, *let him take all*: wherein observe the Granter, *Mephibosheth*: The Grantee, *Ziba*: and the thing Granted, All. (*i. e.*) house, and lands, and rents, and profits, and emoluments, and obventions, and hereditaments, with the appendants and the appurtenances thereunto belonging. What the wariness of modern men deviseth in many words, and all twisted together (few enough to hold in this litigious age, wherein a span of land cannot be conveyed in less than a span of Parchment,) see all these words summ'd up in this one word *All* in my Text, *let him take all.* Secondly, Here is the consideration of the Granter, which consisteth not in any money paid, or service perform'd by the Grantee, but onely in respect of a general good, which God had bestowed on *David*, and in him on all *Israel*, *Forasmuch as my Lord the King is come in Peace to his own House.*

5. In prosecuting which parts, I could desire that my discourse might have been open and champion to proceed in an even and continued stile, but my Text is incumbred with so many

many difficulties, that my Sermon muſt riſe and fall into hills and dales of Objections and Anſwers, which Anſwers, as ſo many fruitfull vallies, ſhall afford us plentifull ſtore of profitable obſervations.

6. *Object.* The firſt hill which we are to climb is an Objection, if not within the Walls, yet ſurely in the Suburbs of my Text. Why? (may ſome ſay) me thinks *David* doth *Mephiboſheth* juſtice but by half; For when his Innocence ſo plainly appeared, the ſlanderer ſhould have been ſoundly puniſhed: *Thou and* Ziba *divide the land:* He ſhould rather have divided *Ziba*'s head from his ſhoulders; Or of all the land, leave him onely one Tree, whereon he ſhould be juſtly executed, as a land-mark to forewarn all deceitfull ſervants how they tread on ſo unwarrantable wayes. What hope was there he would hereafter prove faithfull to his Prince, that was falſe to his Maſter? Yea, this was contrary to the fundamental Laws of *Davids* family, *Pſal.* 101.5. *Who ſo privily ſlandereth his neighbour, him will I cut off*: Whereas *Ziba* here was ſo far from being cut off, that he was both freely forgiven, and fairly rewarded, for the malicious diſſervice he had done his Maſter.

7. *Reſp.* I anſwer, we muſt conſider that

Ziba

Ziba was a considerable man in his tribe of *Benjamin*, and probably might make a great impression on the people: Besides, great was his experience, being an old Courtier of *Sauls*, greater the alliance to him, and dependance on him, having fifteen Sons and twenty servants, (All now officiously attending on King *David* at his return, as it is in the seventeenth verse of this Chapter. Greatest of all was his will and skill to do mischief, and therefore no wonder if *David* was unwilling to offend him. Secondly, consider *David* was at this time in the *Nonage*, (not to say Infancy) of his new-recovered Kingdom. Wary Physicians will not give strong Purges to little Children; and *David* thought it no wisdom at this time, on these Terms, as matters stood with him, to be severe in his proceedings: but rather by all indeerments to tie and oblige the affections of his people the faster unto him. We may see this in the matter of *Shimei*, which immediately concerned *David* himself: Yea when by *Abishai* he was urged and prest to punish him, *Shall not* Shimei *be put to death for this, because he hath cursed the Lords annointed?* Yet *Davids* policy was so far above his revenge, that he not onely flatly rejected the motion, but also sharply reproved the mover, *What have I to do with you*

ye

ye Sons of Zerviah, *that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in* Iſrael? *for I do not know that I am this day King over* Iſrael? He would not have the Conduits run bloud on the day of his new Coronation, nor would he have the firſt page in the ſecond Edition of his Sovereignty written in red letters, but rather ſought (*by all acts of grace*) to gain the good will of his Subjects. Hence we obſerve,

8. Magiſtrates ſometimes are fain to permit what they cannot conveniently puniſh for the preſent. Thus ſometimes Chirurgions leave their Ulcers unlaunch't, either becauſe they are not ripe, or becauſe perchance they have not all their neceſſary inſtruments about them. And indeed, if Statiſts perceive, that from the preſent removing of an inconvenience, a greater miſchief will inevitably follow, 'twere madneſs to undo a ſtate for the preſent, for fear it will be undone hereafter. Perchance the wiſdom of our Parliament may ſuffer in the cenſures of ſuch, who fathom myſteries of ſtate by their own ſhallow capacities, for ſeeming to ſuffer Sectaries and Schiſmaticks to ſhare and divide in Gods ſervice with the *Mephiboſheths*, the quiet and peaceable Children of our Church: And indeed ſuch Sectaries take a great ſhare to them-

themselves, having taken away all the Common Prayer out of most places, and under pretence to abolish superstition, have almost banish't decency out of Gods Church: But no doubt the Sages of our State want not will, but wait a time when with more conveniency, and less disturbance (though slowly, surely) they will restrain such turbulent spirits with *David* in my Text, who was rather contented, than well pleased, to pass by *Ziba* for the present.

9. *Object.* Yea, but (may some say) this speech of *Mephibosheth* cannot be allowed either in piety, or policy: For if he spake true, then he was a fool, and if he spake false, then he was a flatterer. If he spake true, then he was a fool; for what wise man would at once give away all that he hath? Charity may impart her branches, but she must not part with her root: The wisdom of our grand Charter hath provided, That no offender (though for an hainous fault) should be so heavily amerced, but alwayes *salvo suo sibi contenemento*; What favour is afforded to malefactors, charity surely should give to it self, as not thereby to prejudice and impair her own livelyhood. I commend the well bounded and well grounded bounty of *Zacheus*, Luke 19.8. *Behold, Lord, half of my goods I give to the poor*: But with

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Mephibosheth to give all his goods, and that not to the poor, but to a couzening cheating servant, was an action of madness. How would he do hereafter to subsist? Did he expect hereafter to be miraculously fed with Manna dropt into his mouth? Or in his old age would he turn Court Almes-man, and live on the bounty of others? And grant he could shift for himself, yet what should *Micah* his Son do, and his future posterity? If he spake false, then he was a flatterer; and said it onely to sooth *David*, when he meant no such matter: But Court-holy-water never quenched any thirsty Soul. Flatterers are the worst of tame beasts, which tickle Princes even to their utter destruction.

10. *Resp.* I answer, He was neither fool nor flatterer, but an affectionate Subject, and at the present, in a mighty passion of gladness. But first we must know, that it behoved *Mephibosheth* to do something extraordinary; and in his expressions to exceed the size and standard of common language, were it onely to unstain his credit from the suspition of disloyalty *Ziba* had cast upon him. Secondly, *Mephibosheth* was confident and well assured, that whatsoever *David* did for the present, yet hereafter, when sufficiently informed of *Mephibosheths* innocence,

nocence, he would make not onely competent, but plentifull provision for him. But lastly and chiefly we must know, that these words of *Mephibosheth* were spoken in a great passion of joy, and passionate speeches must alwayes sue in Chancery, and plead to have the equity of a candide and charitable construction allowed them. Let us not therefore be over-rigid in examining his words when we knew his meaning, that he was affected with an unmanageable joy at *Davids* safe return: Rather hence let us learn.

11. Speeches spoken in passion, must not be stretch't so far as they may be strain'd, but have a favourable interpretation; for such is the very nature of passion, that it can scarce do any thing but it must over-do. Seest thou then the Soul of a man shaking with fear, or soaring with joy, or burning in anger, or drowning in grief, meet his words with a charitable acception of them, and defalk the extravigancies of his expressions: *The wringing of the nose bringeth forth bloud*, saith wise *Agur*, Prov. 30. 33. And he who shall press, and wrack, and torture speeches spoken in passion, may make a bloudy construction thereof; besides, beyond, against the intent of him that spake it: But let us content our selves, that we know their meaning, and not prosecute; (much less persecute) their vvords

too

too far, as here in my Text, we know the minde of *Mephiboſheth* was to ſhew, That he was ſoundly, ſincerely, and from the ground of his heart glad, when he ſaid, *Yea, let him take all, foraſmuch as*, &c.

12. Come we now to the conſideration of the Grant, *Foraſmuch as my Lord the King is come in peace unto his own houſe.* Behold in the words a confluence of many joyes together. Firſt, *The King*, there is matter of gladneſs for all Subjects in general. Secondly, *My Lord the King, Mephiboſheth* was *Davids* ſervant in Ordinary, or rather his extraordinary Favorite, and this made his joy to be greater. Thirdly, *Is come again*, is come back, is returned, and therefore more welcom after long wanting: The interpoſing of the night renders the ariſing of the Sun more deſired: Princes preſence after ſome abſence more precious. Fourthly, *To his own houſe.* Why? were not all the houſes in *Iſrael Davids* houſes? Are not Kings alwayes at home, whileſt in their Kingdom? True, all the houſes in *Iſrael* were *Davids* own, not by his private uſe, but Paramount Sovereignty over them, whereas his Palace in *Jeruſalem* was peculiarly his own, by his particular poſſeſſion thereof, and proper reſidence therein. Fifthly, and laſtly, *Come in Peace*, in

Peace,

Peace, which is the ſubſtance of all earthly bleſſings, and the ſhadow of heavenly happineſs.

13. *Object.* Yea, but may ſome ſay, *Mephiboſheth* doth not meaſure out *David*'s happineſs to the beſt advantage, nor doth he give the true Emphaſis to his honour, for *David* returned with victory. Had he not gotten a glorious conqueſt under the conduct of *Joab*, in the forreſt of *Ephraim* over all his Enemies? 20000 ſlain by the ſword, more devoured with the wood, the reſt routed, their Captain kill'd, and all with a loſs of ſo little on *David*'s ſide, that none at all is mentioned: But *Mephiboſheth* takes no notice of *David*'s Trophies and Triumphs, but either out of envy, or ignorance, or both, concealing his conqueſts, huddles all up under the name of Peace, *Foraſmuch as my Lord the King is come to his own houſe in Peace.*

14. I anſwer, *Mephiboſheth* therefore ſuppreſſeth victory, and mentioneth Peace onely, becauſe victories are not valuable in themſelves, but in order and tendencie, as they conduce to the attaining of Peace. Excellently doth the Apoſtle argue the diſtance and dignity of men above women, from the end and intent of their Creation, 1 *Cor.* 11. 9. *Neither was the man created for the woman, but the woman*

man for the man: ſo Peace was never made for victory, but victory for Peace; as all means, even by Indentures drawn by nature, are bound Apprentices to ſerve the end, their Maſter. Let not therefore the maid grow ſo proud as to ſtrive for equipage, much leſs for priority with her Miſtreſs, victory doth the work for Peace, and therefore Peace alone is mentioned by *Mephiboſheth.*

15. *Reſp.* Secondly, I anſwer, If *Davids* conqueſts had atchieved againſt the *Edomites*, *Amonites*, or *Amorites*, or *Moabites*, or *Midianites*, or *Syrians*, or *Sidonians*, or *Egyptians*, or *Philiſtines*, or any forraign foe, *Mephiboſheth* no doubt would have made mention thereof to the purpoſe: But *David* was thus unhappy in his very happineſs, That this victory was gotten over his own Subjects. The Ribs of *Jacob* did grate one againſt the other, and in that civil-uncivil War many worthy men loſt their lives unworthily. Whoſe lives there prodigally ſpent, had they been thriftily expended in a forraign deſign, had been ſufficient to have purchaſed *David* another Kingdom: Say not that ſuch as were ſlain were none of *Davids* Subjects, but Traitors and Rebels, which did oppoſe their Prince and reſiſt their Sovereign. For here we muſt know that they were *Davids* Sub-

Subjects, first *de jure*, they ought to have been his Subjects; and a joynt, though out of joynt, is a joynt still, though dislocated out of its proper place. Secondly, some of them were *Davids* Subjects *de facto*, *Two hundred men went out of* Jerusalem *to Hebron* (Chap. 15. 11.) *in their simplicity, and they knew not any thing*, onely their innocence was practised upon by the policy of *Absolom*. Thirdly, and lastly, they were all presum'd his Subjects *de futuro*, when their eyes were opened, and they saw their own errours, they would either return of themselves, or be easily reduced to their former obedience: Wisely therefore did *Mephibosheth* wave the mention of victory, which very word would have been a sad remembrancer to call to *Davids* minde the loss of his Subjects; and rather folds up all under the notion of Peace, as a cover (if less gaudy, surely more pleasing) *Forasmuch as my Lord the King is come in peace to his own house.*

16. Pious Princes can take no delight in victories over their own Subjects. For when they cast up their Audits, they shall find themselves losers in their very gaining. Nor can they properly be said to have *won the day*, which at the best is but a twilight, being benighted with a mixture of much sorrow & sadness. For Kings

being the Parents of their Countrey, muſt needs grieve at the deſtruction of their Children. Who knows the love of a Parent, but a Parent? Maidens are incompetent Judges of Mothers affections. How doth the affectionate Father when he beats his Childe, firſt feel the blows ſtruck through himſelf? I dare boldly ſay, that in that unhappy *Aceldama*, wherein the perſon of our Sovereign was preſent, *A ſword did pierce through his own heart*, in the ſame ſenſe as it is ſaid of the Virgin *Mary*, *Luke* 2. 35. For though (thanks be to God) divine providence did *cover his head in the day of battel*, as it were miraculouſly commanding the bullets, which flew about, and reſpected no perſons, *not to touch his anointed*; yet notwithſtanding his Soul was ſhot through with grief to behold a field ſpread with his Subjects corpſes, that ſcarce any paſſage, but either through rivelets of bloud, or over bridges of bodies. And had he got as great a victory as *David* got in the forreſt of *Ephraim*, yet ſurely he would have preferred Peace far before it. Well did *Mephiboſheth* know *Davids* diet, who to pleaſe his palate, makes mention onely of Peace, and ſuppreſſeth victory, *Foraſmuch as my Lord the King is come to his own houſe in peace.*

17. But

17. But the main Doctrine is this, All loyal Subjects ought to be glad when their Sovereign is returned in peace. The ſweeteſt muſick of this Doctrine is in the cloſe thereof, *in peace*; for nothing is more wofull than war. The Lacedæmonians were wont to make their ſervants drunk, and then to ſhew them to their Children, that they then beholding their frantick fits & Apiſh behaviour, once ſeeing might ever ſhun that beaſtly vice. Our ſins have made this Land, which formerly was our faithfull ſervant, drunk vvith bloud: I hope our Children, ſeeing the miſerable fruits and effects thereof, vvill grow ſo vviſe and vvary by their fathers follies, as for ever to take heed how they ingage themſelves in ſuch a civil vvar again. But why do I compare vvar to drunkenneſs? Which far better may be reſembled to the Devil himſelf, ſeeing all thoſe ſymptomes that appeared in the poſſeſſed man, *Mark.* 19. ſhew themſelves too evidently in all places where vvar comes: *And whereſoever he catcheth him, he teareth him, and he ſometh and gnaſheth with his teeth, and pineth away.--- And oft times it hath caſt him into the fire, and oft times into the water to deſtroy him.* Whereſoever vvar ſeizeth on Citie, Caſtle, Town, or Village he teareth it, making both breaches in

the houſes with batteries, and fractions in mens hearts with diviſions, till the place pine away, having all the marrow and moiſture of the vvealth thereof vvaſted and conſumed, oft times caſting it into the fire, burning beautifull buildings to aſhes, and oft times into the vvater drowning fruitfull meadows vvith vvilfull inundations. Yea, if theſe times long continue, one of theſe two miſchiefs vvill inevitably come to paſs: Either (vvhich is moſt probable) both ſides being ſo equally poiſed, vvill do as the twelve Combatants *in the field of ſtrong men*, 2 *Sam.* 2. 26. *thruſt their ſwords in each other, and ſo fall down both together*; or if one party prove victorious, it vvill purchaſe the conqueſt at ſo dear a price as the deſtruction of the Kingdom, vvich vvill be done before. And vvhat is ſaid, *Matth.* 24. 22. of the ſiege of *Jeruſalem*; is as true of our miſerable times, *And except thoſe dayes were ſhortened, there ſhould no fleſh be ſaved:* Would to God I could as truely add the vvords that follovv, *But for the Elects ſake thoſe dayes ſhall be ſhortened.* Hovvever in my Doctrine there remains an eternal truth, that all loyal Subjects ought to be glad vvhen their Sovereign returneth in peace.

18. Yea, may ſome ſay, *David* deſerved to be vvel-

welcomed indeed, and at his return to be entertain'd with all poſſible expreſſions of gladneſs, for he brought true Religion along with him, and ſetled Gods ſervice in the purity and preciſeneſs thereof. But now adayes all crie to have Peace, to have Peace, and care not to have Truth together with it. Yea, there be many ſilly *Mephiboſheths* in our dayes that ſo adore Peace, that to attain it, they care not what they give away to the malignant *Ziba*'s of our Kingdom. Theſe ſay, *Yea, let them take all,* Laws, and Liberties, and Priviledges, and proprieties, and Parliaments, and Religion, and the Goſpel, and godlineſs, and God himſelf, ſo be it that the Lord our King may come to his houſe in Peace. But let us have Peace and Truth together, both, or neither; for if Peace offer to come alone, we will do with it, as *Ezechiah* did with the brazen Serpent, even break it to pieces, and ſtamp it to pouder, as the dangerous Idol of ignorant people.

19. I anſwer, God forbid, God forbid, we ſhould have peace, and not truth with it, but to ſpeak plainly, I would to God men did talk leſs of truth and love it more, have it ſeldomer in their mouths, and oftener, yea, always in their heads and hearts, to believe and practiſe it. Know then that the word *Truth*

s ſubject to much *Homonymie*, and is taken in ſeveral ſenſes, according to the opinions, or rather humours of thoſe that uſe it. Ask the Anabaptiſt what is truth, and he will tell you, Truth is the maintaining that the dominion over the Creatures is founded in grace; & that wicked men (whereby they mean all ſuch whom they ſhall be pleaſed to account and call ſo) neither uſe the Creatures right, nor have any right to uſe them, but may juſtly be diſpoſſeſſed of them. It is truth that all goods ſhould be common, that there ſhould be no civil Magiſtrate, that there ought to be no wars but what they make themſelves, for which they pretend inſpiration; that Children ought not to be baptized till they could give a reaſon of their faith, and that ſuch as have been formerly, muſt be rebaptized again. Ask the Separatiſts what is Truth, and they will tell you, that the further from all Ceremonies (though ancient and decent) the nearer to God, that it is againſt the liberty of a Chriſtian to be preſſed to the form of a ſet prayer, who ought onely to be Voluntaries, and follow the dictate of the Spirit, that the Miniſters made in our Church are Antichriſtian, with many more. Ask the Schiſmaticks of theſe times what is Truth,

and

and they will bring in abundance of their own opinions, which I ſpare at this time to recite; the rather, becauſe when the wheel of their fancie is turned about, another ſpoak may chance to be vertical, being ſo fickle in their Tenents, that what they account truth now, will perchance not be counted truth by them ſeven years hence.

20 To come cloſe to the anſwer, I ſay, that ſome of their pretended truths are flat falſities, and others meer fooleries: as it is eaſie to prove in time & place convenient. Secondly, Grant ſome of them be truths, yet are they not of that importance and concernment, as to deſerve to imbroil a Kingdom in bloud to bring them in. *David* longed for the waters of the well of *Bethlehem*, 2 Sam. 23. 17. *but when it was brought him*, he check'd his own vanitie, *and would not drink it, becauſe it was the bloud of men that went in jeopardie of their lives.* But with what heart as Men, or conſcience as Chriſtians, can Sectaries ſeek to introduce their devices with ſuch violence into the Church, when they know full well that it will coſt bloud before it be ſettled? and if it ere be done, *non erit tanti*, it will not quit coſt, being in themſelves ſlight, matters of mean conſequence. Thirdly, grant them not onely true, but

but important, if they be ſo deſirous to have them introduced, the way moſt agreeable to Chriſtian proceedings, is to have them fairly debated, freely diſputed, fully decided, firmly determined by a ſtill voice, and not that their new Goſpel ſhould be given as the Law, with thundering and lightning of Canon, fire and ſword. Fourthly, Be it affirmed for a certain truth, that formerly we had in our Churches all Truths neceſſarie to ſalvation. Of ſuch as denie this, I ask *Joſephs* queſtion to his brethren, *Is your father well, the old man, is he yet alive?* So how fares the ſouls of their Sires, and the Ghoſts of their Grand-fathers? are they yet alive? do they ſtill ſurvive in bliſs, in happineſs? Oh no, they are dead! dead in ſoul, dead in bodie, dead temporally, dead eternally, dead and damned, if ſo be we had not all Truth neceſſary to ſalvation before this time. Yea, let theſe that crie moſt for the want of Truth, ſhew one rotten kernel in the whole Pomegranet, one falſe Article in all 39. Let them ſhew where our Church is deficient in a neceſſarie Truth. But theſe men know wherein their ſtrength lieth, and they had rather creep into *houſes, and lead away captive ſilly women laden with infirmities*, than to meddle with men, and enter the liſts to combate with

with the learned Doctors of the Church.

21 But it is further objected, *David* brought home a true peace with him, which long lasted firm, (the shower of *Absaloms* Rebellion being afterward quickly blown over.) But we have cause to suspect our Peace will not be a true Peace; and an open Wound is better than a palliate Cure. Would you have us to put off our Armour to be killed in our Clothes? and be surprized with War on a sudden, when it will be past our policie to prevent, or power to resist it.

22 *Answer*, There must at last be a mutual confiding on both sides, so that they must count the honestie of others their onely hostages. This, the sooner it be done, the easier it is done. For who can conceive, that when both sides have suffered more wrongs they will sooner forgive, or when they have offered more wrongs be sooner forgiven? For our Kings part, let us demand of his Money what Christ asked of *Cesars* Coin; *Whose image is this?* CHARLES? and what is the Superscription? RELIGIO PROTESTANTIUM, LEGES ANGLIÆ, LIBERTATES PARLIAMENTI. and he hath caused them to be cast both in Silver and Gold, in pieces of several sizes and proportions; as if thereby to shew that he intends

tends to make good his promiſe both to poor and rich, great and ſmall; and we are bound to believe him. Nor leſs fair are the profeſſions of the Parliament on the other ſide, and no doubt, but as really they intend them. But theſe matters belong not to us to meddle with, and as for all other politick objections againſt Peace, they pertain not to the Pulpit to anſwer. All that we deſire to ſee, is the King remarried to the State; and we doubt not, but as the Bridegroom on the one ſide will be carefull to have his portion paid, *His Prerogative*, ſo the Brides friends entruſted for her, will be ſure to ſee her joynter ſettled, ---- *The Libertie of the Subject.*

23 Come we now briefly to apply our Text to the time. And we begin firſt with *the King*, as this day doth direct us, and truly he may be called ſo emphatically, for his goodneſs. We may obſerve in our Saviour, *Matt* 11. 7. that he ſpake nothing in the praiſe of *John Baptiſt*, whilſt the Diſciples of *John Baptiſt* were in his preſence, leſt perchance he might have incurred the ſuſpition of flatterie, to commend the Maſter before the ſervants: but the *Text* ſaith, *As they departed Jeſus began*, &c. to ſpeak largely in *Johns* commendation. Seeing now the ſervants of our Sovereign are generally

generally gone hence to wait on their Lord, we may now boldly, without danger to make them puft up with pride, or our ſelves ſuſpected for flatterie, ſpeak that in praiſe of their Maſter, which malice it ſelf cannot denie. Look above him, to his God, how he is pious! Look beneath to his Subjects, how he is pitifull! Look about him, how he is conſtant to his wife, carefull for his children! Look near him, how he is good to his ſervants! Look far from him, how he is juſt to forreign Princes! We may ſee in our catalogue of Kings, that we ſhall ſcarce find any, but beſides the common infirmities attending on mankind, were branded with ſome remarkable eye-ſores. *William*, a Conqueror, but cruel. *Rufus*, reſolute, but ſacrilegious. *Henry* the firſt, learned, but unnatural to his brother. *Stephen*, ſtout, but an uſurper. *Henry* the ſecond, wiſe, but vvanton. *Richard* the firſt, undaunted, but undutifull to his Parents. *John*, politick, but a great diſſembler. *Henry* the third, of great devotion, but of ſmall depth. *Edward* the ſecond, beautifull, but deboiſt. *Richard* the ſecond, vvell natur'd, but ill manner'd. *Henry* the fourth, fortunate, but having a falſe title. *Henry* the fifth, a victorious King, but formerly a riotous Prince. *Henry* the ſixth, Saint-like, but very

very ſimple. *Edward* the fourth, fortunate, but perjur'd: to proceed no further. But let malice it ſelf ſtain our Sovereign with any notorious perſonal fault. For to wiſh him wholy without fault, were in effect to wiſh him dead. Beſides this, conſider him as a King, and what favours hath he beſtowed on his Subjects, and then, that his curteſies might not unravel, or fret out, hath bound them with a ſtrong border, and a rich fringe, a Triennial Parliament. *When God brought again the captivity of* Zion, *then were we like unto them that dream*, *Pſal.* 126. The *Jews* would not believe their own happineſs, it was ſo great, ſo ſudden. But when we conſider ſo many favours conferred upon us by our King in ſo few years, ſhipmoney condemned, Monopolies removed, Star-chamber it ſelf cenſured, High-commiſſion levelled, other Courts regulated, offenſive Canons declined, burdenſome Ceremonies to tender conſciences profer'd to be aboliſhed, Triennial Parliaments ſetled, and the preſent indefinitely prolonged, we have cauſe to ſuſpect with our ſelves, are we awake? Do we not dream? Do I ſpeak? Do you hear? Is it light? Do we not deceive our ſelves with fond fancies? or are not theſe boons too big to beg? too great to be granted? ſuch as our Fathers never

never durst desire, nor Grand-fathers hope to receive. O no, it is so, it is sure, it is certain we are awak, we do not dream; if any thing be asleep, it is our ingratitude, which is so drowsie to return deserved thanks to God and the King for these great favours: And so much for the first, *the King.*

24. Next to the King, comes *my Lord the King*, and this peculiarly concerns the Courtiers, and such *Mephiboshiths* as eat bread at his Table, who under God owe their being to his bounty, and whose states are not onely made, but created by him. These indeed of all other are bound most to rejoyce at their Sovereigns return, being obliged thereunto by a threefold tie; Loyalty to a Sovereign, duty to a Master, and gratitude to a Benefactour: except (as some fondly hold, that a letter seal'd with three seals may lawfully be opened) any conceive that a threefold engagement may the easiest be declined.

25. Next, we insist on *his own house*, wherein this Citie is particularly pointed at. For if *London* be the *Jerusalem* of our *David*, then certainly *Westminster* is his *Zion*, where he hath his constant habitation. Here is the principal Palace of his residence, the proper seat of his great Councel, the usual receipt of his Revenues,

nues, the common Courts of Justice, the ancient Chair of his Enthroning, the Royal ashes of his Ancestours, the fruitfull Nursery of his Children. You therefore the inhabitants of this Citie have most reason to rejoyce.

26. But alas! what have I done that I should not? or rather what have I to do that I cannot, having invited many guests now to a feast, and having no meat to set before you? I have called Courtiers and Citizens to rejoyce, and still one thing is wanting, and that a main material one, the founder of all the rest, the King is not returned in Peace. Thus the Sun is slipt out of our Firmament, and the Diamond dropt out of the ring of my Text. I pretended and promised to make an application thereof to the time, and must I now be like the foolish Builder in the Gospel, begin and cannot finish? *Own house*, that is the bottom of the Text, but this stands empty. *My Lord the King*, and that is the top of the Text; but he is far off: & the words which are the side walls to joyn them together, *He is come home in Peace.* These alas cannot be erected: In this case there is but one remedy to help us, and that prescribed by our Saviour himself, *Joh.* 16.23. *Whatsoever ye ask the Father in my name, he will give you.*

27. Let us pray faithfully, pray fervently, pray

pray conſtantly, pray continually. Let Preacher and people joyn their prayers together, that God would be pleaſed to build up the walls, and make up the breach in the Application, that what cannot be told, may be foretold for a truth; and that our Text may be verified of *Charls* in Propheſie, as by *David* in Hiſtory. Excellently Saint *Auſtin* adviſeth, that men ſhould not be curious to enquire how *original ſin* came into them, but carefull to ſeek how to get it out. By the ſame ſimilitude (though reverſed) let us not be curious to know what made our King (who next to God I count our *original good*) to leave this Citie, or whether offences given, or taken, mov'd him to his departure; but let us bend our brains, and improve our beſt endeavours to bring him ſafely and ſpeedily back again. How often herein have our pregnant hopes miſcarried, even when they were to be delivered? Juſt as a man in a ſtorm ſwimming through the Sea to the ſhore, till the oars of his faint arms begin to fail him, is now come to catch Land, when an unmerciſull wave beats him as far back in an inſtant, as he can recover in an hour. Juſt ſo, when our hopes of a happy peace have been ready to arrive, ſome envious unexpected obſtacle hath ſtarted up, and hath ſet our hopes *ten degrees*

backwards, as the ſhadow of the Sun-dial of Ahaz. But let us not hereat be diſheartened, but with blinde *Bartimeus*, the more we are commanded by unhappy accidents to hold out peace, let us cry the louder in our prayers. The rather, becauſe our King is already partly come, come in his offer to come, come in his tender to treat, come in his proffer of peace: And this very day being the beginning of the Treaty, I may ſay he ſet his firſt ſtep forward; God guide his feet, and ſpeed his pace. Oh let us thriftily husband the leaſt mite of hopes that it may increaſe, and date our day from the firſt peeping of the Morning-Star, before the Sun be riſen. In a word, deſiſt from ſinning, perſiſt in praying, and then it may come to paſs that this our uſe may once be antidated, and this days Sermon ſent as a Harbinger beforehand to provide a lodging in your hearts for your joy againſt the time, that *my Lord our King ſhall return to his own houſe in peace.*

FINIS.

A Fast.

SERMON, PREACHED ON INNOCENTS-Day.

Matth. 5. 9.

Bleſſed are the Peace-makers.

ON this Day, a Faſt and Feaſt do both juſtle together; and the Queſtion is, which ſhould take place in our affections. I pray let *Solomon*, the wiſeſt of Kings and Men, be made Doctor of the Chair to decide this controverſie, *Eccleſ.* 7. 2. *It is better to go to the houſe of mourning, than to go to the houſe of feaſting: for it is the end of all men, and the living will lay it to his heart.* Let us therefore diſpence with all mirth

for this time, and apply our selves to lamentation.

2 We read, *Ezra* 3. 12. that when the foundation of the second Temple was laid by *Zerubbabel*, the young men shouted for joy: *But many of the Priests and Levites, and chief of the Fathers, who were ancient men, that had seen the first house, when the foundation of the house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy.* Thus, what if young men be so addicted to their toys and Christmas sports, that they will not be weaned from them? O let not old men, who are or should be wiser, and therefore more sensible of the sins and sorrows of the State; let us not who are Priests, whose very profession doth date us ancient, be transported with their follies, but mourn whilst they are in their mirth. The French Proverb saith, *They that laugh on Friday, shall crie on Sunday.* And it may please God of his goodness so to bring it to pass, that if we keep a sad Christmas, we may have a merry Lent.

3 This day is called, *Innocents*, or *Childermas*-day; a day which superstitious Papists count Unluckie and unfortunate, and therefore thereupon they will begin no matter of moment, as fearing ill success should befall them.

Indeed

Indeed I could willingly have ſent their follies in ſilence to Hell, leſt by being a Confuter, I become a Remembrancer of their vanities: but that this fond conceit muſt be rooted out of the minds of the ignorant people. Why ſhould not that day be moſt happie, which in the judgement of Charitie (charitie, which though not ſtark blind with *Bartimeus*, with *Leah* is always tender eyed) ſent ſo many Saints, by *Herods* crueltie, to Heaven, before they had committed any actual ſin. Well, out of ſacred oppoſition, and pious croſſing of Popiſh vanities, let us this day begin, and this day give good handſel of true repentance. *To the clean all things are clean.* To the good all days are good: We may ſay of this day, as *David* of *Goliahs* ſword, *Sam.* 21. 9. *There is none like that, give it me.* No day like this day for us to begin our ſanctified ſorrow, and to hearken to Gods word, *Bleſſed are the Peace-makers.*

4 In this and the two next Chapters, Chriſt having a Mountain for his Pulpit, & the whole Law for his Text, ſeeks to clear it from thoſe falſe gloſſes (corrupting the Text) which the Prieſts and Phariſees had faſtened upon it; and ſhews, that Gods Law was not to be narrowed and confined to the outward act alone, but according to the will of the Law-giver (the

Surveyor that beſt knew the latitude thereof) is to be extended to the very thoughts of the heart, and takes hold of mens wicked inclinations, as breaches thereof, and offences againſt it. We uſe to end our Sermons with a Bleſſing, Chriſt begins his with the Beatitudes, and of the eight, my Text is neither the laſt, nor the leaſt, *Bleſſed are the Peace-makers.*

5 Obſerve in the words the beſt work and the beſt wages; the beſt work *Peace-makers*: the beſt vvages, *They are bleſſed.* I begin vvith the vvork, vvhich ſhall imploy my pains and your attention this day. Novv the goodneſs of Peace vvill the better appear, if vve conſider the miſerie of War. It is ſaid, *Gen.* 12. 11. *And it came to paſs when* Abraham *was come near to enter into* Egypt, *that he ſaid unto* Sarai *his wife, Behold, now I know that thou art a fair woman to look upon.* Why Novv *I know thou art a beautifull woman?* Did *Abraham* live thus long in ignorance of his wives beautie? Did he now firſt begin to know her handſomneſs? Learned *Tremelius* on the place, ſtarts and anſwers the objection *Now*, that is, when *Abraham* came into *Egypt*; as if he had ſaid, When I ſee the tawnie faces, and ſwarthie complexions of the Sun-burnt Egyptians, thy face ſeemeth the fairer, and thy beautie the brighter in mine eyes.

eyes. I muſt confeſs, I ever prized Peace for a Pearl; but we never did or could ſet the true eſtimate and value upon it, till this interruption and ſuſpenſion of it. *Now* we know, being taught by dear experience, that Peace is a beautifull bleſſing: And therefore we will conſider War firſt in the wickedneſs, then in the wofulneſs thereof.

6 Firſt, *War* makes a Nation more wicked. Surely, ſwearing and Sabbath-breaking do not advance the keeping of the firſt Table. And as for the ſecond Table, how hard is it in theſe diſtracted times to be practiſed? Yea, it is difficult to ſay the Lords Prayer, the Creed, or ten Commandments: The Lords Prayer for that Petition, *And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* The Creed for that Article, *The Communion of Saints:* which doth tie and oblige us to the performance of all Chriſtian offices and charitable duties to thoſe, who by the ſame Chriſt ſeeks ſalvation, & profeſs the ſame true Chriſtian Catholick faith with us. The ten Commandments for that precept, *Thou ſhalt not kill:* and though men in ſpeculation and School diſtinctions may ſay that all theſe may be eaſily performed in the time of *War*, yet our corrupt nature, which is ſtark nought in time of

Peace, is likely to be far worſe in War, and if theſe times continue, I am afraid we ſhall neither ſay the Lords Prayer, nor believe the Creed, nor practiſe the Commandments. And as hard it will be preparedly and profitably to receive the Sacraments, when we ſhall drink Chriſts bloud as on to day, and go about to ſhed our brothers bloud as on to morrow.

7. Secondly, let us conſider the wofulneſs of War, and that both in its ſelf, and in its attendance: See a Map of War drawn by a holy hand, *Pſal.*87.63. *The fire conſumed their young men, and their maidens were not given to marriage, their Prieſts fell by the ſword, and their Widows made no lamentations. The fire conſumed the young men.* We behold with contentment ripe fruit to drop down to the ground, but who will not pity green Apples when they are cudgelled down from the Tree? *And the maidens were not given in marriage.* So that the faireſt flowers of virginity were fain to wither on the ſtalk, whereon they did grow, for want of hands to gather them. *The Prieſts were ſlain with the ſword; Sed quid cum Marte Prophetis?* Well then, there they were, though they were none of the beſt of the Prieſts, being lewd *Hophnee* and *Phyneas*, and there they were killed, for ought I know, if theſe times hold, Gods beſt

beſt *Samuels* muſt go the ſame way. *And their widows made no lamentation.* You will ſay, the more unnatural women they: O no, *they made no lamentation*, either becauſe their grief was above lamenting, ſuch as onely could be managed with ſilence and amazement, or elſe becauſe they were ſo taken up with deploring the publick calamity, they could ſpare no time for private perſons to bemoan their particular loſſes.

8. But War is not ſo terrible in it ſelf, as in its attendants; firſt the Plague which brings up the rear of War: the Plague, I ſay, which formerly uſed to be an extraordinary embaſſador in this Citie of *London*, to denounce Gods anger againſt it, but is of late grown a conſtant legier, and for theſe many late years hath never been clearly removed from us: ſurely ſome great unrepented ſin lies on this Citie, that this conſtant puniſhment doth viſit us, which will be more terrible when it ſhall be extended over the whole Realm.

9. Secondly, Famine, a waiter in Ordinary on War, Truely it may ſeem a riddle, and yet it is moſt true, that *War makes both leſs meat, and fewer mouths:* Firſt, becauſe in time of War none dare attend husbandry, wherewith *Solamon* ſaith, *The King himſelf is maintained.* Secondly,

condly, becauſe Souldiers ſpoil more out of prodigality, than they ſpend out of neceſſity: When our Saviour multiplied loaves & fiſhes, there were thoſe appointed who took up the twelve baskets of fragments; but, alas, no ſuch care is taken in Souldiers feſtivals. Hitherto indeed we have had plenty enough, & as yet in this Citie we are not ſenſible of any want. But you know next *Pharaoh*'s full ears came *Pharaoh*'s blaſted ears, next *Pharaoh*'s fat kine came *Pharaoh*'s lean kine; and I pray God poor people for this years ſtore be not next year ſtarv'd.

10. Thirdly, wilde beaſts, ſee Gods four cardinal puniſhments reckoned up, *Ezech.* 14. 21. *For thus ſaith the Lord God, for much more when I ſend my four ſore judgements upon* Jeruſalem: *the ſword, and the famine, and the noyſom beaſt, and the peſtilence to cut from it man and beaſt.* Some perchance will ſay, that there is more danger of wilde beaſts in our Iſland, which is invironed with water. Truely there need no other wilde beaſts than our ſelves, who are Lions, Bears, Boars, Wolves, & Tygers one to another. And though as yet we were never plagued with wilde beaſt, yet we know not how ſoon God may hiſs for them over, and for our new and ſtrange ſins, cauſe new and ſtrange puniſhments. Now conceive a City as big as your

thoughts

thoughts can imagine, and fancie the ſword marching in at the Eaſt-gate, and the Plague coming in at the *Weſt*-gate, and Famine entering in at the North-gate, and wilde beaſts paſſing in at the South-gate, and all meeting together in the Market-place, and then tell me how quickly will your voluminous Citie be abridged to a poor pittance.

11. But hitherto we have onely ſpoken of the miſeries of *War* in general, but the worſt is ſtill behind, for we are afflicted with Civil *War*, many *Wars* have done wofully, but this ſurmounteth them all. In Civil *War* nothing can be expected but a ruin & deſolation. *What* ſaid *Mordecai* to *Heſther*, Heſther 4. 13. *Think not with thy ſelf that thou ſhalt eſcape in the Kings houſe more than all the Jews.* So let none in what houſe ſoever, in the Kings houſe, or houſe of Lords, or houſe of Commons, or ſtrongeſt Caſtles, or walled Towns, or fenced Cities, flatter themſelves with a fond conceit of their ſafety, for if Civil VVars continue long, they muſt expect as well as others to be devoured, yea, none can promiſe great perſons ſo much happineſs as to be laſt undone: For, for ought any knows, it may come to their turns to be the firſt, as being the faireſt marks to invite envy and malice againſt them. Mean time poor *Ireland*,

land, which as the man in the vision cried to S. *Paul*, *Come over into* Macedonia *and help us*, which hath so long, so often, so earnestly intreated, implored, importuned our assistans, must be lost *of course*. The Protestants there which have so long swom against the tide till their arms are vvearie, must at last of necessity even give themselves over to be drovvned: That Harp, vvhich vvhen it vvas vvell tuned, made so good musick, must novv and hereafter for ever *be hung upon the willows*, a sad and sorrovvfull tree, and our distraction vvill hasten their final destruction. *We* read, *Deut.* 28. 56. *That in a great Famin the eye of the mother shall be evil towards her son and towards her daughter*, she shall grudge every morsel of meat vvhich goes besides her ovvn mouth, preferring nature before natural affection. If these times do continue, *London* vvill grudge *London-derry* her daughter, and *England* Mother generally of *Ireland* (as a Colony deduced from it)will grive to part vvith the least meat, money and munition to it.

12 But all these mischiefs are nothing in respect of the last, namely the scandal and dishonor vvhich hereby vvill redound to the Protestant Religion, vvhereof a true Christian ought to be more tender and sensible, than of

any

any vvorldly loſs vvhatſoever: *Tell it not in* Gath, *nor publiſh it in* Aſcalon, *leſt the daughter of the Philiſtims rejoyce, leſt the daughters of the uncircumciſed triumph.* O what muſick doth our diſcord make to the Romiſh adverſaries. We read, *Gen.*13.7. *And there was a ſtrife between the heard men of* Abrahams *Cattel, and the heard-men of* Lots *Cattel, and the* Cananite, *and the* Perizite *dwelled then in the Land. And* Abraham *ſaid unto* Lot, *Let there be no ſtrife, I pray thee, between my*, &c. Wherein obſerve, that the *Canaanites* and *Perizites* being there in the Land, is mentioned as a motive with *Abraham* to make him make the ſpeedier accommodation with *Lot*, leſt the true Religion and ſervice of God ſhould ſuffer in the cenſure of Pagans by their diſcords, being Uncle and Nephew, ingaged in a brawl by their ſervants diſſention. How many *Canaanites* & *Perizites* behold our bloudy differences, and clap their hands to ſee us wring ours, yea, inſult and rejoyce to ſee us ſheath our ſwords in one anothers bowels; we uſed formerly to task the Papiſts of cruelty to Proteſtants; but hereafter, as *Abner* ſaid to *Aſahel*, 2 Sam. 2. 22. *How then ſhall I hold up my face to* Joab *thy brother:* So how ſhall we look in the face, from this day forwards, of our Romiſh adverſaries. Tell them no more of their cruel-

cruelty to the Protestants at *Hedlebergh*, of their cruelty to Protestants of *Magdenbergh*, of their cruelty to the Protestants at *Rochel*; for if these *Wars* continue, we are likely, not onely to equal, but to out-do these cruelties one to another; so that discharging this accusation of bloudiness against them, it will rebound and recoil in our faces. Put all these together, that VVar makes a Land more wicked, makes a Land more wofull, is bad in it self, is worse in its train, destroyes Christian people, and disgraces Christian profession, and then will all have just cause to say as it is in my Text, *Blessed are the Peace-makers.*

13. If any object that Peace also hath her mischiefs which attend thereupon; for it brings plenty, and plenty brings pride, & pride brings plagues upon it: Peace makes men pampered, & with *Jesurun* to kick against God. *War* indeed brings *cleanness of teeth*, whilest Peace brings *fulness of bread*, which is as bad & worse, making men presumptuously to rebel against God. The answer is easie, woes may come from peace, but they must come from *War*; miseries arise from the very use of *War*, which come but from the abuse of peace, being essential to *War*, but accidental to peace, inherent alwayes in the one, adherent too often to the other: in a word, in war

war calamities proceed from the thing it ſelf, in peace from men, abuſing it.

14. *Object*. But peace without truth is rather poyſon than a Cordial: O let us not be like the thirſty traveller, who ſo long longs for water, that at laſt he drinks mud and water together, not onely without diſtinction, or diſtaſte, but even with delight: O let us not with *Sampſon* ſo dote on the *Dalilah* of peace, as to get her love to betray truth, wherein our ſtrength lies. Some perchance would propound peace unto us, but on ſuch ſervile conditions as *Naaſh* the Ammonite offered a truce to the men of Jabeſh-Gilead, 1 *Sam*. 11. 2. *On this condition will I make a covenant with you, that I may thruſt out all your right eyes, and lay it for a reproch upon all* Iſrael. And ſo if we will give in truth to boot, and put out our own eyes into the bargain; forfeit the true faith and knowledge of God, with the purity of his ſervice, then perchance a peace may be proffered us; but as *Peter* ſaid to *Simon Magus*, Act. 8. 20. *Thy money periſh with thee*, ſo let ſuch a helliſh peace periſh with thoſe that ſeek to promote it.

15. In the anſwering of this Objection, give me leave, as *Peter* ſaid, *Act*. 2. 29. *Men and brethren, let me freely ſpeak unto you of the Patriarch David*; ſo let me boldly and fully ſpeak in anſwer

ſwer to the Objection: If leave be denied me: I know whence my commiſſion is derived, I am an Embaſſadour for the God of Heaven, if I ſpeak what is falſe, I muſt anſwer for it; if truth, it will anſwer for me. And what I have to ſay, I will divide into four Propoſitions.

16. Prop. 1. *Curſed be he that ſeeks to divide Peace from Truth.* I muſt confeſs I was never bred upon *Mount Ebal*, neither did ever my tongue take delight in curſing. The rather, becauſe we may obſerve *Deut.* 27. 12. that the moſt eminent Tribes from which the Princely and Prieſtly men deſcended, *Levi*, *Judah*, *Ephraim* & *Benjamin*, took their ſtation in *Mount Geraſin*, to ſhew, that Magiſtrates and Miniſters are principally to inure their mouths to bleſſing. And yet for thoſe that ſeek to ſever peace from truth, I cannot refrain my ſelf, but muſt ſay, *Curſed be they in the Citie, and curſed be they in the field, curſed be they in their basket and in their ſtore, curſed be they in the fruit of their body, and in the fruit of their land, in the increaſe of their kine, and in the ſtock of their ſheep, curſed ſhall they be when they come in, and curſed ſhall they be when they go out.*

17. Prop. 2. *Before this War began, we had in* England *truth in all eſſential to ſalvation.* We had all neceſſary and important truths truely

truely preach'd (I could wiſh it had been more frequently and generally) the Sacraments duly adminiſtred, which two put together doth conſtitute a true Church, S. *Paul*, 1. *Cor*. 15. 18. being to prove the reſurrection of the dead, preſſeth the Corinthians with this among other Arguments, *Then they alſo which are fallen aſleep in Chriſt are periſhed*. Putting them a moſt uncharitable abſurdity, that in caſe the dead ariſe not again, they muſt be bound to confeſs, that all the Saints formerly deceaſed were periſhed. And ſurely, ſuch as deny that *England*, before this War began, had all eſſential truth to ſalvation, muſt of neceſſity ſplit themſelves on the ſame uncharitable Rock, and paſs a ſentence of condemnation on all thoſe which died in our Church before theſe two years laſt paſt.

18. Prop. 1. *Many errors in Doctrine and innovation in Diſcipline, did creep faſt into our Church*. Arminian poſitions, Tenents, Treaſon to Gods grace, invaded the truth of the Word in many places. One Ceremony begat another, there being no bounds in will-worſhip, wherewith one may ſooner be wearied than ſatisfied. The inventors of new Ceremonies endeavouring to ſupply in number what their conceits wanted in ſolidity, and knows before

this time where they had been if they had not been ſtopt.

19. *Prop.* 4. The beſt and onely way to purge theſe errors out, is in a fair and peaceable way; for the ſword cannot diſcern betwixt truth, error, & falſhood, it may have two edges, but hath never an eye. Let there on Gods bleſſing be a Synode of truely grave, pious, and learned Divines; and let them both fairly diſpute, and fully decide, whats true, whats falſe; what Ceremonies are to be retained, what to be rejected; and let civil Authority ſtamp their command upon it, to be generally received under what penalty their diſcretion ſhall think fitting. But as long as *War* laſts, no hope of any ſuch agreement; this muſt be a work for Peace to perform. So then under the notion of Peace, hitherto we have and hereafter do intend ſuch a Peace, as when it comes we hope will reſtore truth unto us, in all the accidental & ornamental parts thereof; and add it to that truth in eſſentials to ſalvation, which we enjoy'd before this VVar began, and in this ſence I will boldly pronounce, *bleſſed be the Peace-makers.*

20. Come we now to conſider what be the hindrances of Peace: theſe hindrances are either general, or particular. The general hindrance is this: The many national ſins of our King-

Kingdom being not repented of; I say of our Kingdom, not of one Army alone. Think not that the Kings Army is like *Sodom*, not ten righteous men in it, (no not if righteous *Lot* himself be put into the number) and the other Army like *Zion* consisting all of Saints. No, there be drunkards on both sides, and swearers on both sides, & whoremungers on both sides, pious on both sides,& prophane on both sides, like *Jeremies* figs, those that are good are very good, and those that are bad are very bad in both parties. I never knew nor heard of an Army all of Saints, *save the holy Army of Martyrs*, and those you know were dead first, for the last breath they sent forth proclaimed them to be Martyrs. But it is not the sins of the Armies alone,but the sins of the whole Kingdom which break off our hopes of Peace, our Nation is generally sinfull. The Citie complains of the ambition and prodigality of the Courtiers, the Courtiers complain of the pride and covetousnes of Citizens, the Laity complain of the lazines and state-medling of the Clergie, the Clergie complain of the hard dealing and sacriledge of the Laity, the Rich complain of the murmuring and ingratitude of the Poor, the Poor complain of the oppression and extortion of the Rich: Thus every one is more

ready to throw durt in anothers face, than to wash his own clean. And in all these though malice may set the varnish, sure truth doth lay the ground-work.

21. Of particular hindrances, in the first place we may rank the Romish Recusants, *Is not the hand of* Joab *with thee in all this*, was *Davids* question 2 *Sam.* 14.19, but is not the hand, may we all say, of *Jesuits* in these distractions. *Many times from my youth up have they fought against me may* England *now say, yea, many times from my youth up have they vexed me, but have not prevailed against me.* At last, the Popish party perceived that the strength of *England* consisted in the unity thereof. (*Sampson* is half conquered when it is known where his strength doth lie) and that it was impossible to conquer *English* Protestants, but by *English* Protestants. Is this your spite and malice, O you Romish adversaries, because you could not overcome us with *Spanish* Armadoes, nor blow us up with Gunpowder Treasons, nor undo us with *Irish* Rebellions, to set our selves against our selves, first to divide us, then to destroy us. Well, God knows what may come to pass. It may be when we have drunk the top of his bitter cup, the dregs may be for your share, and we may all be

be made friends for your utter ruin and destruction.

22. Next the Papists, the Schismaticks are the hindrances of our Peace. These know their Kingdom cannot be established but by War, as assured that the wisdom of the State is such, as will blast their designs when matters are setled. I have heard (when a Childe) of a *Lawless Church*, sure these if they might have their will, would have a Lawless Church and a Gospelless too; and yet they as falsly as fondly conceive that the State gives approbation and connivance to them. We read *Psalm* 50.21. where Gods Spirit reckons up many sins which the wicked had committed, that God saith; *These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thine eyes.* In which place of Scripture three things are considerable. First, God is said to keep silence when he doth not presently and visibly punish offenders, *Psalm* 35.22. *O Lord keep not silence,* and so *Psalm* 83.1. *Keep not thou silence, O God.* God, for reasons best known to himself, and for some known to us, namely, to make wicked men swell and break wiht a Timpany of good success for the time, does

not outwardly expreſs the diſlike of their bad courſes, in inflicting a ſudden and ſenſible puniſhment upon them. Secondly, obſerve the falſe Logick, and bad inference of wicked men; who conceive that God is altogether ſuch an one as themſelves, yea, make acceſſary and confederate with them, becauſe ſilent, therefore conſenting: *Qui tacet ſatis laudat.* Thirdly, ſee time will come when in time beſt known to himſelf he will publickly reprove them, and ſhew not onely his free diſſent but full diſpleaſure. Thus Schiſmaticks improve themſelves upon the clemencie and long ſuffering of our State. Becauſe they are taken up with matters of higher concernment, and are not at leaſure to ſtoop to their puniſhment, as imployed in buſineſs of more preſent and preſſing importance; Separatiſts and Sectaries conceive that they favour, what they do not puniſh. But time will come when the glorie of God and their own honour, though ſlowly, ſurely they will viſit their offences, and as the *Pſalmiſt* ſaith; *Set their ſins in order before them*; who have been the partial cauſe of the diſorder and confuſion of this Kingdom.

23. Thirdly, thoſe are enemies to Peace, whoſe being meerly conſiſteth by VVar and diſſen-

diſſention. Indeed the truely noble *Engliſh* Spirits, deſire a forreign Foe for a mark for their Bullets; but many there be rather turbulent than valiant, *who as* Demetrius *by this craft they get their gain*, deſire a perpetuity of VVar for their poſſeſſion. VVe read in *Plutarch* of one *Demades* who by profeſſion was a maker of Coffins, and he was baniſhed out of the Citie of *Athens* for wiſhing that he might have good trading; that wiſe Sate truely interpreting the language of his wiſh, as deſiring ſome Epidemical diſeaſe; his private profit being inconſiſtant with the publick flouriſhing of the Common-wealth. So thoſe people who are undone, and cannot live but by undoing of others, certainly wiſh no good to our Church and Kingdom, but muſt needs be State Barrettors to keep the ſore alwayes raw, betwixt Prince and people.

24. Let us now come to ſee the means, whereby private perſons may and muſt endeavour the obtaining of peace; *The firſt is prayer, pray for the peace of* Jeruſalem; let every one in that prayer which he uſeth in his Family, or private devotions, build a room more and inlarge it, to pray for peace in our *Iſrael*.

25. Secondly, let us petition for peace, not

onely to the God in Heaven, but to the Gods on earth; first to his Majestie; but alas there is a great gulf between us and him fixed, so that they which would pass from hence to him cannot, neither *can they pass to us that would come from thence* The sins of our Realm are amounted to such a height that we deserve this and worse punishment. Next, let us petition to the High and Honourable Court of Parliament, next under God and the King the hope and help of our happiness; Let none say it is presumption to petition them, as undertaking to tell them of what they are ignorant, or to put them in remembrance of what they may forget, for herein we apply our self to them, in imitation of our access to God, and surely their greatness cannot, and their goodness will not be displeased in our compliance and conformity to such an Architype. True it is that God, *Matthew 6.8. Our Father knoweth what things we have need of before we ask him*, and yet it is his will and pleasure to be sought too by our prayer. And so no doubt that High and Honourable Court, though that they know full well that peace is that we stand in need of, yet they take delight in our duty, yea, expect our service herein to petition for peace, that so our begging of peace, may in effect

fect be a modeſt and mannerly expreſſion of an hearty thanks for their long and conſtant endeavours herein. Wherefore what *Tertullus* ſaid flatteringly to *Felix*, Acts 24. 3. we may ſay truely and feelingly to them; ſeeing that very worthy *deeds are done to this Nation by their providence, we accept alwayes, and in all places with all thankfulneſs. Notwithſtanding I pray you, that you of your Clemency would hear us a few words.* And let us in all Humility, not directing but beſeeching them, without a tumultuous thought, moſt peaceable and pathetically beg of them and ſue unto them to continue their care in advancing a ſeaſonable and happy accomodation, that ſo the bleſſing pronounced in my Text may lie both upon them and theirs, *Bleſſed are the Peace-makers.*

26. Thirdly, we muſt be content ſoundly to pay for peace, we read *Exod.* 38. 8. *And he made the Laver of Braſs and the foot of it of Braſs, of the Looking-glaſſes of the Women aſſembling, which aſſembled at the door of the Tabernacle of the congregation.* It ſeemeth that the back-ſides of their Looking-glaſſes were made of Braſs, which commonly with us are made of Wood, and they conſigned them over for Gods ſervice; and good reaſon too,

for

for formerly they had given their ear-rings for the making of a Calf; Juſtly therefore now they did penance for their pride, as counting it Honour enough, that that wherein they looked their own faces, ſhould make the foot of Gods Laver. But what ſhould not people give to buy a true peace, and a peace with Truth? O how many years purchaſe is it worth? let us not think much, to give all our ſuperfluities, but to give ſome of our neceſſaries, for the advancing and obtaining of it.

27. Fourthly, let us baniſh out of our mouths all words and phraſes of contempt and reproch, (I could inſtance in the word, but that it is beneath the Majeſty of a Pulpit) which the malice of men hath minted and faſtned on oppoſite parties; O let us have no other Chriſtian name, than the name of Chriſtians, or other ſurname than Chriſtian Proteſtants, neither anſwering to, nor calling others by any term of diſgrace.

28. Fifthly, let us with a ſpeedy, ſerious and general repentance, remove the crying ſins of of our Kingdom, which as long as they laſt, will bane all peace amongſt us. I ſay ſpeedy, leſt the phyſick come too late for the diſeaſe; ſerious, leaſt the Tent be too ſhort for the wound; general, leaſt the plaſter be too narrow

row for the ſore. Suppoſe that the Sea ſhould break forth in this Land, as ſuch a thing may come to paſs, *The Lord is King*, *ſaith* David, *let the earth rejoyce, yea, let the multitude of the Iſles be glad thereat*, Pſal. 97.1. And good reaſon hath the Iſles to be glad, as more particularly concerned, for if the water were not countermanded by Gods prerogative royal, it would ſpeedily recover its natural place above the earth. But ſuppoſe the Sea ſhould break into the Land, it is not the endeavours of a private man can ſtop it; what if he goes down with a faggot on his back, and a mattock on his ſhoulder, and a ſpade in his hand, his deſire is more commendable than his diſcretion, it being more likely the Sea would ſwallow him, than he ſtop the mouth thereof. No, the whole Countrey muſt come in, children muſt bring earth in their hats, Women in their aprons, men with hand-borrows, wheel-barrows, carts, cars, wains, waggons, all muſt work leſt all be deſtroyed. I rather inſtance in this expreſſion of the irruption of the Sea, becauſe I finde Gods anger ſo compared in holy writ, 1 *Chron.* 14.11. *David ſaid, God hath broken in upon mine enemies like the breaking forth of waters.* So when a general deluge & inundation of Gods anger ſeaſeth upon a whole Kingdom, it cannot be ſtopt by

by the private endeavours of ſome few, but it muſt be an univerſal work, by a general repentance; all muſt raiſe banks to bound it, till this be done. *I* am afraid we ſhall have no peace, & to ſpeak plainly, I am afraid we are not yet ripe for Gods mercy, as *Gideon*, Judge 7.4. *had too many men for God to give victory to:* ſo we are too proud hitherto for God to give peace too, many of us are *humiliati*, but few of us are *humiles*. Many by theſe Wars brought lo, but few made loly, ſo that we are proud in our poverty, & as the unjuſt Steward ſaid, *to beg I am aſhamed*, ſo we are too ſtout though half ſtarved on the bended knees of our Souls, with true repentance, to crave pardon of God for our ſins, which till it be done, we may diſcourſe of peace and ſuperficially deſire it, but never truely care for it, or can comfortably receive it.

29. And indeed we may take forcible motives from our own miſeries, to endeavour peace by all poſſible means; for look upon the complexion of the War, & doth it not look of a moſt ſtrange and different hue from other Wars. The Wars of *Germany* (which give me leave to ſay if we had pitied by the proxy of a true Sympathy, we had never ſo ſoon ſuffered them in our own perſon) were far lighter affliction than ours. In *Germany* people when hunted

ed with *War* took covert in their fenced Cities. But here in *England* we have no Guard againſt Wars blow, but lie open to plundering and deſtruction. *Germany* was a great Continent bearing ſix hundred miles ſquare, ſo that whilſt one part thereof was mowed down with War, the other enjoying peace, might grow up in the mean time. But little *England* (great onely in her miſeries, ſevered by the Sea from other Countreys, and by diviſions parted from her ſelf) is a morſel which civil War will quickly devour. 3. In *Germany* commonly they lay in Garriſon in Winter and fought in Summer; we read 2 *Sam.* 6. 1. *And it came to paſs at the time when Kings go forth to battel.* This all Comments generally expound of the Spring time; But alas if we in our woes were *Antipodes* to all others, our miſeries begin when others end, in the winter time. *Pray* (ſaith our Saviour) *that your flight be not in the winter, nor on the Sabboth day:* winter fights wofull fights, Sabboth *Wars* ſorrowfull *Wars*, and yet ſuch are theſe in our Kingdom. Laſtly, in *Germany* Papiſts did fight againſt Proteſtants, whereas our inteſtine wars, are againſt thoſe that profeſs the ſame religion.

30. It hath been a great curſe of God upon us, to make a conſtant miſunderſtanding betwixt our King & his Parliament; whileſt both pro-

profeſs to level at the ſame end. I cannot compare their caſe better than to the example of *Reuben* and *Judah*, Gen. 37. There *Reuben* deſired and endeavoured to preſerve the life of his brother *Joſeph*; and *Judah* deſired and endeavoured to preſerve the life of his brother *Joſeph*; and yet theſe two imbracing different means, did not onely croſs and thwart, but even ruin and deſtroy the deſires of each other; for *Reuben* moved and obtained that *Joſeph* might not be killed, *verſe* 22. *And* Reuben *ſaid unto them, Shed no bloud, but caſt him into this Pit that is in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.* *Judah* alſo deſired the ſame; but being not privie to *Reubens* intents, and to avoid the crueltie of the reſt of his Brethren, propounded and effected, that *Joſeph* might be ſold to the *Midianitiſh* Merchants, meerly ſo to preſerve his life; and thereby he did unravel all the web of *Reubens* deſigns, and fruſtrated his endeavours. Thus when God will have a people puniſhed for their ſins, he will not onely ſuffer, but cauſe miſtakes without mending, and miſpriſions without rectifying, to happen betwixt brethren who really intend the ſame thing; ſo that they ſpeak the

ſame

ſame matter in effect, and yet, be Barbarians one to another, as either not, or not right underſtanding what they ſay each to other. Thus the maintaining of the Proteſtant Religiō in the puritie thereof; the vindicating of the lawfull Prerogative of the King; the aſcertaining of the juſt rights and priviledges of the Parliament; the defending of the dues and properties of the Subject are pleaded and pretended on both ſides, as the ultimate ends they aim at. Well, as our Saviour ſaid to the blind man, *Matth. 9. 29. according to your faith be it unto you.* So, according to the ſinceritie and integritie of their hearts, whom God knows means moſt ſeriouſly, be it unto them; *we wiſh them good victorie in the name of the Lord:* and yet even herein a friendly peace were as much better than victorie it ſelf, as the end is better than the means; for, *bleſſed are the Peace-makers.*

31 *Object.* But may ſome ſay, though we do never ſo much deſire peace, we ſhall not obtain that bleſſing, which is pronounced in my Text; for the Peace-makers are to be bleſſed. And it is to be feared, that our breaches are too wide to be cured, and Gods juſtice muſt have reparation upon us.

32 By Peace-makers, Peace-endeavourers

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are to be understood, not onely the effectors of Peace, but even the Affectors of Peace shall be blessed. *Rom.* 12. 18. *If it be possible, as much as in you lyeth, live peaceably with all men.* God out of his goodness, measures mens reward, not by their success, but desires, 2 *Cor.* 8. 12. *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

33 And yet I am not out of heart, but that there is hope of Peace, and that as yet our sins are not swell'd so high, but that there is mercy with God for our Nation. First, my hope is founded on the multitude of good people in this land, which assault and batter Heaven with the importunitie of their prayers. We read of *Ptolomeus Philodelphus*, King of *Egypt*, that he caused the Bible to be translated by seventie Interpreters, which Seventie were severally disposed of in seventie several Cels, unknown each to other; and yet they did so well agree in their several Translations, that there was no considerable difference betwixt them in rendering the Text; an argument that they were acted with one and the same Spirit. Surely it comforts me when I call to minde, what shall I say, Seventie? nay seven times seventie, yea seventie hundred, yea seventie thousand, which

are

are peaceable in Iſrael, which on the bended knees of their ſouls, dayly pray to God for Peace. Theſe, though they know not the faces, no not the names one of another, nay, have neither ſeen nor ſhall ſee one another till they meet together in happineſs in Heaven; yet they unite their votes, and centre their ſuffrages in the ſame thing, that God would reſtore Peace unto us, who no doubt in his due time will hear their prayers.

34 The ſecond thing that comforts me, is, when I look on Gods proceedings hitherto in our Kingdom, his judgements ſeem to be judgements rather of expoſtulation than of exterpation: we read, *Exod.* 4. 24. that God being angry with *Moſes* for not circumciſing his ſons, *It came to paſs by the way in the Inn, that the Lord met him, and ſought to kill him.* Sought to kill him? ſtrange: did God ſeek to kill him, and not kill him? Speak Lord, ſpeak to the Fire, and it ſhall with flaſhes conſume him; to the Air, and with peſtilent vapours it ſhall choak him; to the Water, and with deluges it ſhall over-whelm him; to the Earth, and with yawning chops it ſhall devour him. Well, the meaning is this, God ſought to kill him, that is, in ſome outward viſibe manner whereof *Moſes* was apprehenſive, God manifeſted

his diſpleaſure againſt him, that ſo *Moſes* might both have notice and leiſure to divert his anger, with removing the cauſe thereof. He that ſaith to us, *Seek and ye ſhall find*, doth himſelf ſeek and not find; and good reaſon too, for he ſought with an intent not to find. Thus I may ſay, that for theſe laſt four years, God hath ſtill *ſought* to deſtroy the Kingdom of *England*, manifeſting an unwillingneſs to do it, if in any reaſonable time we would compound with him by ſerious repentance. Thus the loving father ſhakes the rod over his wanton child, not with an intent to beat him, but to make him beg pardon; and ſuch hitherto hath been Gods dealing with our Nation, that he even courts and woos us to repentance, as loth to puniſh us, if we would underſtand the ſigns of his anger, before it break out upon us.

35 But if all fail, yet thoſe that are Peacemakers in their deſires, do enter a caveat in the Court of Heaven, That if Wars do enſue, yet for their part they have laboured againſt it. If a man ſlain were found in the field, and it not known who ſlew him, God provided *Deut.* 21.7. That the Elders of the next Citie ſhould waſh their hands in the bloud of an Heifer, and ſay, *Our hands have not ſhed this bloud, neither have our eyes ſeen it, be mercifull,*

O Lord, unto thy people Iſrael whom thou haſt redeemed, and lay not innocent bloud unto thy people of Iſraels charge, and the bloud ſhall be forgiven them. So this one day will be a comfort to the conſciences of godly minded men, that they may appeal to the God of Heaven, how they have prayed heartily for Peace, have petitioned humbly for Peace, have been contented to pay dearly for Peace, and to their powers have endeavoured to refrain themſelves from ſins, the breakers of Peace; and therefore they truſt that Chriſtian *Engliſh* Proteſtant bloud, which ſhall be ſhed, which hath been and hereafter may be ſhed in theſe wofull wars, ſhall never be viſited on their ſcore, or laid to their charge.

36 But if all fail, and if we muſt be involved in a final deſolation, then let us go to the *Aſſurance Office* of our ſouls, and have peace of conſcience with God in our Saviour. It was wont to be ſaid, *A mans houſe is his Caſtle*, but if this Caſtle of late hath proved unable to ſecure any, let them make their conſcience their caſtle, if beaten from all our parapets and outworks, let us retire to this ſtrength for our defence; it may ſeem, be it ſpoken with all reverence, a blunt expreſſion of the Holy Spirit, *Luke* 12.4. *Be not afraid of them that kill the bo-*

body, & that have no more that they can do. Yea, but one may say they may kill me with torment and with torture, make me drop out my life by degrees; why the total some of their malice, is but to kill the body, *& then they have no more that they can do:* but they may forbid my body Christian burial; herein they do not do but suffer, for the living will be more troubled than the dead, if thy Corps be not committed to earth, so that this in effect is just nothing. Then let Drums beat, and Trumpets sound, & Banners be displaid; let Swords clash, and Pikes push, and bullets fly, and Canons roar; vvar do thy vvorst, Death do thy vvorst, Devil do thy vvorst, their Souls shall be happy that sleep in the Lord, for they rest from their labours. However, if it be possible, and if so great mercie be stored up in God for us, vve vvould rather have peace in this vvorld; and on the promoters thereof let the blessing in the light, and rest, *Blessed are the Peace-makers.*

37. And now as I began with the mention of the Fast, so to conclude with the same, let us keep this day of humiliation holy to the Lord. Some perchance may make this but a mock-fast, and fast for some private and sinnester ends, but every one that will may make it a true fast to himself, therein to be grieved for

for the miſerie of Gods Saints. God complains, *Amos* the ſixth, of the gluttony of the *Iſraelites*, wherein we finde the compleat Character of an Epicure, making wantons of his five Sences, entertaining their eyes with *bedſteads of Ivory*, verſe 4. curious to behold for the milk-whiteneſs thereof; pleaſing their feeling, *they ſtretch themſelves on Couches*, courting their ears, *they chant to the Viol.* verſe 5. contenting their taſte, and making that ſence a Pander both to gluttony and drunkenneſs, *they eat the fat of Lambs, and drink Wine in bouls*, verſe 6. delighting their ſmell, *and anoint themſelves with the chief ointments*; and then concludes all with this ſharp cloſe, *but they are not grieved for the affliction of* Joſeph. VVherein the Prophet alludes to the ſtory of *Joſeph*, *Geneſ.*37.24 who was put into a pit without water (except ſuch as flowed from his eyes; vvhere he muſt either die for want of meat, or die for being meat to vvilde beaſts; and yet in the mean time his brethren, though they ſaw the anguiſh of his Soul, *Geneſ.*42.21. (made viſible and tranſparent through the vvindows of his weeping eyes, bended knees, begging tongue, folded hands) did moſt barbarouſly *ſit down to eat*; I dare boldly ſay they ſaid no grace with a good heart, either before meat, or after.

38. Juſt

38. Just such is the cruelty of many of us, (vvho profess Christianity) to our brethren in the Countrey, because as yet the Citie of *London* is as the Land of *Goshen*, being light vvhen all the rest is darkned vvith miseries, they lay not to heart the afflictions of *Joseph*, which our Countrey-men do suffer. VVhere is the man that sounds a retreat to his Soul vvhēhe feels it marching too fast in mirth, who abates a dish of his Table out of principles of conscience, though perchance many do out of reasons of thrift; and I am afraid all shortly must do out of necessity. VVell, if we be not the more penitent, it may come to pass, that that sad dance vvhich hath been led all over the Kingdom vvill come to us to this Citie at last; and God grant vve pay not the Musick for all the rest.

49. Remember *Uriah*, vvho kept a Camp in the Court, and vvould not enjoy those pleasures the Marriage-bed reached unto him. Think of *Mepoiboseth*, lame but loyal, vvho vvent not out vvith *David* in his person, but attended him vvith his affections, and during the Kings absence, *dressed not his feet*, (enough to gangrene them) as not caring for his own feet, vvhilest his Sovereigns head vvas in danger. Seriously consider *Nehemiah*, vvho sympathized

pathized vvith the calamities of *Jeruſalem*, which ſadded his countenance even in the preſence of the King. Two things onely can make a Courtier ſad, ſickneſs (vvhich cannot be diſſembled) and his Princes diſpleaſure. *Nehemiah* had neither of theſe, he vvas in perfect health, and he ſtood *rectus in curia*, right in his Sovereigns eſteem, as appears, *Nehemiah* 2.2. by the Kings favourable and familiar queſtioning him, *why is thy countenance ſad, ſeeing thou art not ſick?* So then, it vvas nothing elſe but the impreſſion of the ſuffering of Gods Saints, vvhich clouded the brightneſs of his countenance with ſadneſs. And God grant e having the ſame cauſe, vve may have the ſame compaſſion vvith him. *Amen.*

FINIS.